

The Lancaster Gazette.

"The Union of the States—One Country—One Destiny."

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By request, we give below a couple of the popular songs of the day.

Write Me a Letter from Home.

Lately I sit and weep,
Weep as I have not for years,
Why do mine eyes fail to keep,
Back the affectionate tears?

I think of dear ones I love,
Who live where I roam;
Oh to them, tell them for me,
To write me a letter from home.

I think of the old fashioned car,
I took it for many a year;
The last words, God bless you, I got
From mother and father so dear.

They hoped that my voyage would be
A pleasant one over the foam;
Oh to them, tell them for me,
To write me a letter from home.

Have they forgotten me now,
Or do they expect me to come?
No, no; go and tell them for me,
To write me a letter from home.

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acts, either in their individual or
collective capacity, without inter-
fering with the religion, or the pro-
prietors of the church, for, although
they are the effects of a heart
moved by divine grace, yet they are
not religion itself. You might as
well say that a charitable and moral
man mixed too much religion with
his actions to be good. No; if these
things are the effect of religion, and
if it is the "chief good," the nearer we
approach it by our actions the better
we are; therefore, I think all
such apprehensions will vanish upon
a better understanding of the
principles and motives of benevo-
lent societies.

One will say: "I have a great
respect for benevolent societies."—
There is a moral grandeur in their
professions that charms me. But
why may they not do as christi-
ans, all that they now do as christi-
ans? thought will show that there is
an objection to benevolent societies in-
geniously framed in the question
proposed. It would be very easy
to say to the members of the various
temperance societies in our
land, Why may you not do as
Christians, all that you now do as
members of a temperance associa-
tion? The same was embodied
and the same principle of action
involved in reference to every other
benevolent society. And yet
who thinks of questioning the use-
fulness of temperance societies? Who
thinks of dissolving them and
falling back upon individual efforts
because the members might do, as
christians, the work they are now
doing as disciples of the temperance
reform?

So of Bible, missionary, tract,
and educational societies. The
persons comprising these might do,
as christians, what they are now
doing as members of these associa-
tions. But who doubts that their
efficiency and success are greatly
promoted by their organization?

Who doubts indeed that nearly
all the work done in these depart-
ments has been accomplished
through the concentrated power of
association—through combined
action concentrated to one
point? And so we might follow
the question in review to its
application, not only to benevolent
societies, but also to many of the
church organizations, all of which
are no doubt, aiming to promote
the welfare of man. In these ex-
amples the world never thinks of
making objections to the associa-
tional principle—never doubts for
a moment that power, efficiency
and success are gained by united
effort, by a thorough organization.

There is yet another view of the
matter which is overlooked by those
who make the inquiry before us.
It is not what man may or might
do, as christians; but the real
question is what do they do as
christians? No doubt they ought
to furnish the world with the means
and instrumentalities necessary to
salvation; they ought to provide
for the poor, educate the ignorant,
protect the widow and the father-
less, seek to reform the vicious and
put away as far as possible all the
evils of the social state. But do
they? It is granted they have done
much, but not all they could have
done. Without question, if the
church, as a church, did its duty
in these respects, there would be
less necessity for benevolent socie-
ties. As it is, benevolent societies
are only practical christianity, and
as such in this respect are hand-
maidens to christianity and auxilia-
ries to the church in her great
mission of labor and love to suffer-
ing and fallen humanity.

If a great and good work is
wrought out, and thousands are
comforted and blessed through the
ministries of these institutions, who
would not be, without them, is not
this a sufficient answer to the ques-
tion?

It is well known that an obliga-
tion which is distributed among a
multitude without being directed
positively to any one in particular,
is seldom acknowledged or felt.

ADDRESS

Delivered at Lancaster, Ohio, on the
occasion of the celebration of the
Thirtieth Anniversary of Charity
Lodge No. 7, I. O. O. F., Feb'y
8th, 1868.

By Rev. J. F. WILLIAMS.

LADIES AND GENTLEMEN: AND
BROTHERS OF THE ORDER:

We are convened this day to
commemorate the 30th anniversary
of Charity Lodge No. 7, of the In-
dependent Order of Odd Fellows
in this place, which was instituted
on the 8th day of February 1838,
under the auspices of P. G. J. W.
Holt, who was also the 1st charter
member of Ohio Lodge No. 1, and
Washington Lodge No. 2 in Cin-
cinnati, instituted respectively in
the year of our Lord 1830 and
1832, and who was also a charter
member of the Grand Lodge of Ohio.

The six members associated with
Bro. Holt in instituting Charity
Lodge have passed from labor to
reward, but a kind Providence has
continued him among us, to cheer
his brethren with his presence, and
then by the wisdom of his experi-
ence and counsel, in their work
of labor and love, and to rejoice with
them this day over the victories
already achieved.

It is therefore appropriate that
this festive occasion is also, in part,
an ovation to him, to whom this
Lodge owes not only its origin but
also so much of its present pros-
perity.

The first ten years of its exist-
ence Charity Lodge in its progress
was slow, having but few in num-
bers and small means to contend
with severe trials, but since the
above named time it has had a
steady advancement. In all its de-
partments, and to-day stands in
the front rank of its sister Lodges
in this country, both as to influ-
ence and numbers.

Having had the honor of an in-
vitation by your committee to ad-
dress you on the present occasion,
I have thought it proper to take a
somewhat general view of the Or-
der. I therefore begin with its in-
troduction upon this Continent.

The first successful Lodge of Odd
Fellows in this country, "the foun-
tain of our present organization,"
was instituted April 26th, 1819,
by Thomas Wildey, a blacksmith,
by trade, and a resident of Balti-
more, and four associates, Jno.
Duncan, Jno. Welsh, Jno. Cheat-
ham, and Richard Rusforth.

Though these were men in the
humble walks of life, without
learning or rank, or fortune, their
benevolent hearts burned with a
sincere desire to promote the good
and alleviate the suffering of their
fellow men.

Although this beginning of the
Order was obscure and unpromis-
ing, yet "He who tempers the wind
to the shorn lamb," who inspires
every good thought and prompts
to every good act, and who "bath
clothes the foolish things of this
world to confound the wise, and
the weak things of the world to
confound the things which are
mighty," watched over it, and shed
upon it his benediction, making it
a channel through which his father-
ly benedictions should flow to his
needy children.

When we contrast the feeble be-
ginning of the Order as seen less
than half a century ago, with the
colossal proportions which it pre-
sents to-day, we may well exclaim—
"What hath God wrought?" Its
progress has far outstripped the
hopes of most sanguine friends.

From five, its membership has in-
creased to hundreds of thousands
whose hearts actuated by the same
noble principles of its illustrious
founder, are enlisted in the good
work of, burying the dead, com-
forting the distressed, feeding the
hungry, clothing the naked and
educating the orphan, while daily
accessions swell our ranks, and
new temples are being consecrated
to the hallowed principles of friend-
ship, love and truth. Verily "a
little one has become a thousand
and a small one a strong nation."

Nor need we wonder that our
progress to power and influence has
been so rapid, for in its ranks are
men of the greatest minds, the most
profound learning, the most ex-
alted piety, and above all, it has
been cheered on by the sympathy,
and adorned with the beauty of
woman.

It would indeed be anomalous
had a cause—embodying as our
does, principles so lofty, and credi-
table to the best feelings of our
nature—failed to have found its
supporters among the wisest and
purest of earth. And sustained as
it is, by the prayers and labors, and
offerings of myriads of hearts, ac-
tuated by the most elevated philan-
thropy, who would wish to invoke
for our highly cherished institution
any other, than a career of bril-
liant and uninterrupted success?

We have, my brethren, on this
day special cause of rejoicing, and
thanksgiving to our heavenly father,
that amid civil strife, which
desolated so large a portion of the
extensive domain of our order, it
increased, rapidly maintained its noble
principles, and preserved amid fac-
tion and strife an unimpaired and
unbroken unity. And when the
dark war-cloud which overshadowed
like a pall our beloved country
disappeared, and the impas-
ioned harrier which war's stern decree
erected had been removed, our
sister Lodges eagerly and joyfully
gathered together from the

North and from the South, and
from the East and from the West,
and in the same city that gave
birth to the Order, and around the
statue of Charity, designed to
commemorate the services of its
illustrious founder, they there re-
newed, as one man and with one
heart, their vows of fealty to a
common cause, and testified their
unfading attachment to Odd Fel-
lowship, thus happily and oppor-
tunately affording a glorious and
practical illustration of the doc-
trine of the brotherhood of man,
which our Order inculcates and
enforces in all its teachings.

Much of the misapprehension
and prejudice toward our Order
would be removed by a careful in-
vestigation of its theory, moral
influence and effects.

The value of an institution to
the world, its bearing upon the
happiness of mankind, and the
benefits it proposes to confer on
society, may be safely tested by
the principles it promulgates, and
the result attained by the adapta-
tion of the proper means to its
ends. Applying this test to Odd
Fellowship, it will be seen that its
claims to usefulness and efficiency,
as a moral and benevolent organ-
ization have been triumphantly
sustained.

It shrinks not from the closest
scrutiny of its "work and labor of
love" but rather invites the impar-
tial criticism of the Christian, the
Philanthropist and the Statesman.

The principles of our institution
are founded in the purest morality
and in the most exalted virtues.

The Holy Scriptures are the
source whence we draw our prin-
ciples as an Order, and the sacred
volume may be seen upon the al-
tar in every Lodge Room. From its
sacred pages every member of the
Order receives instructions calcu-
lated to affect his heart and con-
science, and its divine law is ac-
knowledgeed to be our guide, and
of binding force on every one who
is taught at our altars.

No one is admitted to member-
ship who does not believe in the
existence of